Fellowship in Prayer

"For a world united in prayer"

"O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone can know,
In whom all hearts find rest:
Help us to spread Thy gracious reign
Till greed and hate shall cease,
And kindness dwell in human hearts,
And all the earth find peace."

--Henry Hallam Tweedy.

Volume VII August, 1956 Number 4

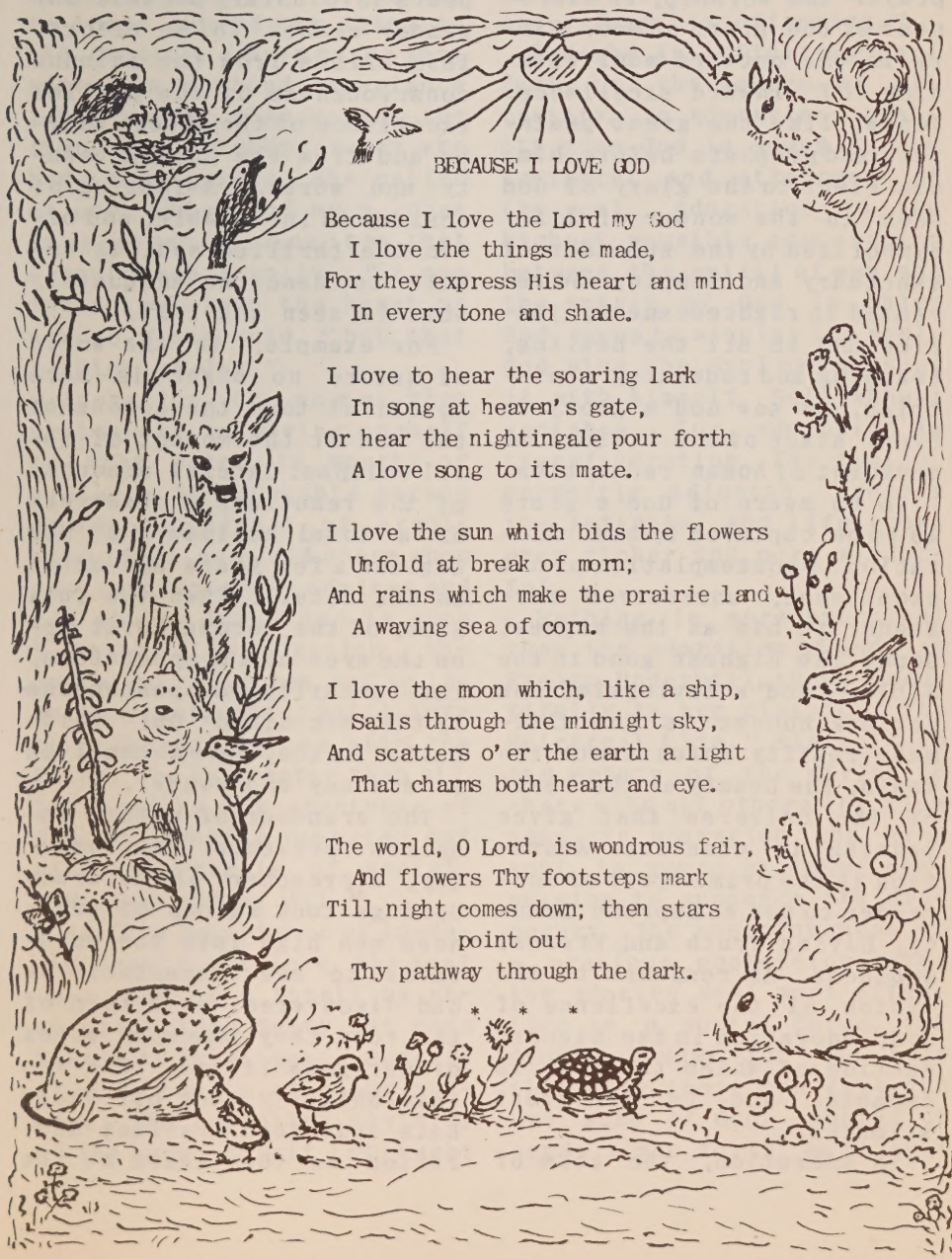
OUR PURPOSE

"To promote the practice of prayer among *all* religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

FELLOWSHIP IN PRAYER

22 E. 29th Street New York 16, N.Y.

Volume VII August, 1956 Number 4



BECAUSE I LOVE GOD

Because I love the Lord my God
I love the things he made,
For they express His heart and mind
In every tone and shade.

I love to hear the soaring lark
In song at heaven's gate,
Or hear the nightingale pour forth
A love song to its mate.

I love the sun which bids the flowers
Unfold at break of morn;
And rains which make the prairie land
A waving sea of corn.

I love the moon which, like a ship,
Sails through the midnight sky,
And scatters o'er the earth a light
That charms both heart and eye.

The world, O Lord, is wondrous fair,
And flowers Thy footsteps mark
Till night comes down; then stars
point out
Thy pathway through the dark.

* * *

THE ADORATION OF GOD

By Roy Wallace Thomas

Adoration, the climax of prayer and worship, is awareness of the glory of God. Glory is the outward manifestation of inward excellence. Jesus, like the great psalmists and prophets before him, was alert to the glory of God seen in the wonder of life; symbolized by the splendor of sanctuary and temple, and revealed in righteousness, justice and in all the healing, teaching and redeeming ministries. He saw God's glory in every stage of the historical movement of human redemption.

To be aware of God's glory is to be captured by him. Adoration is contemplation of his excellence, unreserved surrender to him as the highest Good. The highest good in the Bible is God's lovingkindness. Lovingkindness is the ultimate reality which truth reveals, the beauty at the heart of the universe that gives meaning to creation. Adoration is the prime fruit of surrender to God as Supreme Beauty, Living Truth and Eternal Goodness. As response to the vision of the excellence of God, adoration is the highest emotion of which the soul is capable. God is the great stimulus.

In adoration, the rise of the spirit to its object appears involuntary because surrender ceases to be effort. This arises from the intense consciousness of the sublime excellence of the object adored and from the pull of beauty and worth. A feeling of ecstasy is inevitable, and often the thrilled soul is unable to describe adequately what is seen and felt.

For example, in the world of nature no sight is more beautiful than the corona of the sun at the moment of total eclipse. Careful accounts of the reactions of observers of a total eclipse in New England a few years ago agree on one detail. When the full glory of the corona burst upon the eyes of the spectators, involuntarily and spontaneously they exclaimed "Oh!" Words failed as they gave themselves in ecstasy and wonder.

The grandeur of nature inspires reverence. One summer day, a preacher of Colorado Springs took a group of business men high into the mountains to see a spectacle he had discovered. At a turn of the road they came upon acres of mariposa lilies. The men involuntarily took off their hats and stood in silent adoration as they gazed at the

marvelous sight.

Since adoration is response to the inward beauty that has created outward beauty, it goes beyond the gift to the Giver—it looks beyond the thing to the Creator. I have never forgotten a boyhood experience I had one day when mowing the lawn of a neighbor woman who had a rose garden. She called me over and showed me a lovely specimen, holding it so that I could see into it. "I can never look into the heart of a rose," she said, "but that I think of God."

Adoration is more than praise—it is giving oneself to that which is worthy of praise. The adorable person is the individual of exquisite loveliness and charm whom one involuntarily admires and can wholly love. God is such a being. In adoration, the finite spirit gives way to infinite beauty and infinite love. It is the son at one with the Father who is greater than all. Captured by the greatness of God, the adoring one cries out with St. Francis of Assisi, "My God and my All."

In this experience of ineffable beauty and love, the soul does not lose itself by absorption into deity but finds itself in fulfillment. Back of it all is God's glorious purpose. The potential divinity of the human spirit is brought to flower. As Paul is reported to have said on Mar's hill of the basic relation of man to God; quoting from an ancient Cilician poet, "For we are indeed his offspring."

God who is infinitely perfect is the source of all quality. In adoration, quality from God is added to the equipment and attainment of the soul. Adoration is the highest possible cooperation between the spirit of man and the spirit of God in which God saves by winning the soul. God wins the soul by infusing it with himself. Selfishness vanishes, for adoration is transfiguration. The finite, perfectly adjusted, shares the infinite, and life grows ever richer and more wonderful.

Nothing is more practical than the adoration of God, as Evelyn Underhill shows beautifully in her classic, "The Spiritual Life." Since it is the nature of the divine to share with all others its richness, in adoration the glad soul is moved by inner compulsion to announce its discovery. The consciousness of a precious possession makes the adoring soul more effective as a social force, for people hunger for the help that only those can give who are sure of God. Adoration sends a man forth, as it sent

Isaiah forth from his vision in the temple and Jesus from his mountain-top experiences, with a new story of God for the people.

In the presence of the sublime a man forgets himself and his cares. He is lifted high to the level of beauty and finds that rest for which the soul was made—"peace that passes understanding." This peace is not stagnation, but poise and tranquility and harmonious, creative action. The blood pressure falls, if high, and worries vanish. Adoration heals the soul and energizes it by the infusion of the excellence of God. Because of the frailty of the human organism, it is true that no man can remain for long at a time in the intensity of a high emotional experience. But when the ecstasy ebbs, as it will, the memory of it lingers to enrich. A quiet steadfast joy remains, "still as the night, deep as the sea." Adoration is the most therapeutic and growth-quickening of experiences.

Adoration of the inner quality and worth of the universe and its Creator can be experienced only by him who sees. "Blessed are your eyes," said Jesus to his disciples, "for they see." In the full consciousness of God even the commonplace becomes touched with the light of his splendor, just as Moses saw the glory of God in a bush of the desert and found that the common soil about him in reality was holy ground. The universe is not God, yet the universe is alive with God who always is greater than His handiwork. In adoration the glad soul encounters the transcendent God through his immanence.

Speaking of transfiguration, I met this phenomenon when calling in a hospital a few summers ago. I was asked to visit a patient whose home was outside the city. When I entered the room, I saw a woman lying upon the bed. Her face showed despair, defeat, hopelessness. I told her who I was and how I came to be at her bedside. She intimated that she was not active in any church although her son attended a church youth group. Then she gave utterance to her despair and discouragement. Her doctor seemed to find nothing wrong with her physically. I saw what was wrong, and I did not try any pseudo-psychiatric prying. She was sick of soul and in dire need of what God only could give.

"Shall we pray?" I asked. She assented and closed her eyes. In my prayer I tried to lead her into the Holy of Holies where the Great Physician would apply the Balm

of Gilead to her sick soul. Evidently she made encounter with the waiting God. I closed the prayer and looked up. What I saw astonished me beyond measure. The darkness of despair was gone and her face was literally transfigured, shining with the light of adoration. She had met Christ in her own prayer and was now aglow with new life. She asked me to call again. Two days later, I found her gone. I was certain her doctor had decided that her case needed more the divine than the physician. I telephoned the pastor of the church her son attended and put the case in his care.

Two years passed during which I often wondered how she had fared. Then I was summoned to an ordination service at the church of her son's preference. I sat near the door so that I could leave early for another appointment. A woman and her teenage son entered, and when she saw me she stopped stone-still. "Are not you the minister who visited me at the Hospital?" "I am," I replied. With lighted face she began rapidly to tell me that while it had been hard, she had overcome all obstacles and now was "*SO HAPPY.*" This she repeated with emphasis, and she looked happy. "Are you now active in this church?" I asked, hopefully. "O YES," she answered out of deep joy. I was thrilled to learn that she had "maintained the glow" of her transfiguration. I saw it reflected on the face of her earnest son—a light to help him find his way amid the storm and stress of youth. "I am so glad," I said, and in my heart I thanked God.

The woman's insistence upon her happiness was significant, for in spite of the carping of all the cynics we were made for happiness. Happiness is a basic condition for health of body, mind and soul. But we are not made happy by pursuing happiness as an end. Happiness is an effect. We are made happy by seeking what gives happiness. The adoration of God is highest happiness. And the fellowship of adoration, to adore God *together*, is the actual experience of heaven here and now under the limitations of space and time.

oooOooo

The world is full of beauty,
As other worlds above;
And if we did our duty,
It might be full of love.

--*Gerald Massey.*
(Sent by Dr. W. J. Thompson)

L O V E

By Sara Robbins

LOVE is an inexhaustible healing spring: a divine prescription for man's every ailment—the broken heart—the sick body—uplifting the lonely—the hungry—the lost.

* * *

Love is the divine connection between God and man, the only link between man and man. Love is that magic pivot around which all life revolves. Man without it is but an empty shell, cold and inanimate.

Love is that divine alchemy that quickens the warped and the dying. Like rays of the sun, its warmth and radiance penetrate the darkest corners of the soul. One tiny spark has the power within it to revive, rekindle and ignite dormant energies into vital life.

Love is that universal gift, that all embracing cosmic force, whose purpose is to permeate and unite mankind as a whole. *It is the only force that can bind humanity together—and sustain it.*

In the heart of love is tolerance. Tolerance, compassion and understanding are born of those who know the true meaning of love: not as an individual emotion, but a universal power—not personal, but impersonal—not for the self alone, but for all.

There is no greater healing fount than love, the divine prescription for man's every ailment. It has the power to uplift the weary, strengthen the weak and inspire the hearts of men. It knows the magic of converting evil into good, darkness into light, and casts a spell of beauty over the commonplace.

Love is the expression and projection of good—that good which attracts the best that life has to give.

oooOooo

PRAYER IS A FORCE

By Alex Carrel

Prayer is not only worship, it is also an invisible emanation of man's worshipping Spirit — the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands, its results can be measured in terms of increased physical buoyance, a greater intellectual vigor, moral stamina and deeper understanding of the realities underlying human relationships.

If you make a habit of sincere prayer, your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquillity of bearing, a facial and bodily repose are observed in those whose inner lives are thus enriched. Within the depths of consciousness a flame kindles, and a man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility; thus begins a journey of the Soul to the realm of Grace. Prayer is a force as real as terrestrial gravity.

FRIENDSHIP

Give me the love of friends and I
Shall not complain of cloudy sky
Or little dreams that fade and die.

Give me the clasp of one firm hand
The lips that say "I understand"
And I shall walk in Holy land.

For fame and fortune burdens bring
And winter takes the rose of spring
But friendship is a God-like thing.

-- *Anon*
(Sent by Mrs. Frank W. Lovejoy)

oooOooo

THREE-DIMENSIONAL LOVE

Adapted from the Sermon—
THE MEANING OF CHRISTIAN LOVE
By Robert Wells Youngs, D.D.

LOVE is the distinguishing mark of a Christian life. Jesus taught it to his disciples. "A new commandment I give unto you", he said, "That ye love one another." True, the Greeks had many words to express various concepts of love—the passionate affection, the warm and enduring emotion within the family, the devotion of friends. But none of these conveys the richness of the love which Jesus commanded of his disciples.

This Christian love was of God rather than man. It grew out of the revelation of God as a kind, heavenly Father rather than a severe and uncompromising judge. Jesus offered his presence on earth as evidence of God's love. God so loved the world that He gave His only begotten Son — and the Son in turn went on to manifest the Father's love for men with his own life among men. Never before had so rich a love been known, a love so full that it forgave enemies and returned good for evil; so inclusive that it embraced the despised and rejected of society; so sincere that it laid down its life for its friends.

This love of God has been the source of Christian love for 1900 years. Men have lost their harshness and vindictiveness in the degree that they have appreciated the patience, compassion andforgiveness of God. Notable lives of love have been not man-inspired but God-inspired. The love which Jane Addams expressed at Hull House went back to her college days and was inspired through her reading the New Testament in original Greek.

Even Gandhi, though non-Christian, learned of love in the Sermon on the Mount and from Tolstoi's understanding of love as gleaned from the gospel of Christ. In every instance, it is the love of God.

This Christian love differs from other loves too, because it is a mental attitude rather than a physical emotion. The Old Testament ruled that a man should love God with all his heart and with all his soul and with all his strength. To this, Jesus added the word *mind*. Christian love is intellectual not sensual; wise rather than affectionate. Otherwise, it could not have been all that Paul declared it to

be in his Hymn of Love in Corinthians:

Love suffereth long and is kind;
Love envieth not; love vaunteth not itself
Is not puffed up, doth not behave itself unseemly,
seeketh not its own, is not provoked, thinketh no evil
Rejoiceth not in iniquity but rejoiceth in the truth;
Beareth all things, believeth all things
Hopeth all things, endureth all things.
LOVE NEVER FAILS.

Love which is not of the mind cannot be as abundant and true as this love which Paul describes. If it is not wise, it becomes jealous like the love of Othello. If it is not intelligent it is limited to the love of its friends like that attributed to Cyrus the Younger by Xenophon when he said that no one ever did more good to his friends and more harm to his enemies. If it is not enlightened, it is temporary like the love of King Lear's two daughters who cared for their father only long enough to get their share of the kingdom.

Love that is comprised of such mental faculties as understanding, vision and imagination is comprehensive enough to go beyond the circle of its acquaintances, tolerant enough to transcend the prejudices of its class and patient enough to endure the provocations of its enemies.

Christian love came into the world as a unique sort of love because it reached into three dimensions. First of all it extended vertically toward God. Thou shalt love the Lord, Thy God. . .this is the first and great Commandment.

Men had tried to keep this law since the time of Moses, but always it was colored with the fear of God's wrath or a hope of God's blessing. Too much of our love of God even now is of this nature. A Christian loves God for no other reason than the Holiness, Goodness and Glory of God.

But one does not love God genuinely and sincerely unless that love extends in a second direction. It must reach out horizontally toward its fellow-men. In the words of John: He that loveth not his brother whom he has seen, how can he love God whom he hath not seen.

There are those who spread their love to the "heathen" in the hinterlands of the earth but express little but

criticism and irritation for those close to them. Obviously a love which is not enough for those around us will not be enough to reach those farther from us. The test of our love for the unfortunate is in our love for those with whom we deal day by day. Love for God begins with our love for one another.

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said,
"What writest thou?" The vision raised its head,
And with a look made of all sweet accord,
Answered, "The names of those who love the Lord,"
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still, and said, "I pray thee, then,
Write me as one that loves his fellow-men."
The angel wrote and vanished. The next night
It came again with a great awakening light,
And showed the names whom love of God had blessed;
And, lo! Ben Adhem's name led all the rest!

Such love for our brothers presupposes the third dimension of love. Christian love must reach deep within oneself.

The Old Testament law concerning love requires us to love our neighbors as ourselves. To do so implies that we must first love ourselves. Unquestionably Jesus held a high regard for himself—not in a form of pride, or egotism, or selfishness or conceit but, rather of dignity, self respect and in healthy appreciation of himself. Loyal and true to himself, He was not "false to any man".

Our relationships with others likewise depend upon our holding ourselves in this same high esteem. Most of the weak, detestable, petty, obnoxious things that we say or do in relation to others spring from a low regard for ourselves, leaving us incapable of loving them. Shakespeare expressed it in "*Self-love, my liege, is not so vile a sin As Self-neglecting.*"

Destructive criticism of other people is an effort to bring them down to the low level where we judge ourselves to be. The bullying of others is an effort to compensate for a feeling of our own inferiority. We cannot love God without loving our neighbors, and we cannot love our neighbors without love reaching deep within ourselves.

Christian love came into the world as a new kind of love in that it involved the giving of oneself.

It is not what we give
But what we share
For the gift without the giver is bare.

Jesus distinguished between the giving which he found on every hand and the giving of oneself. There has always been giving which has nothing to do with love and we are humbled by the example of the poor widow in the temple who in contrast to those giving of their surplus, gave of her need, which made it a gift of herself. The gift of oneself represents what one goes without, not what one can spare. It takes the unselfish giving of oneself to rate as an expression of Christian love.

Such love has the power to overcome the world. It motivates men to give themselves to God and to their fellowmen as no other motive can move them to do. A saintly missionary in Asia, hurrying down an oriental street, stopped beside a man fallen in the gutter. His body was infected with contagious disease, his skin broken with ghastly, running sores, attracting swarms of vicious flies. Bending over the stench of this repulsive creature, she took her handkerchief, wiped away the perspiration from his forehead and tried to make him comfortable. Two newspaper correspondents stood close by and watched her. One said to the other, "I wouldn't do that for a million dollars." The woman, looking up from her work of mercy, replied, "Neither would I".

The misery and hatred of our world cannot be overcome by all the money there may be, but only with love, given freely in all its dimensions. This love is truly abundant.

"Love is the master-key that opens every ward of the heart of man." -- *J. H. Evans.*

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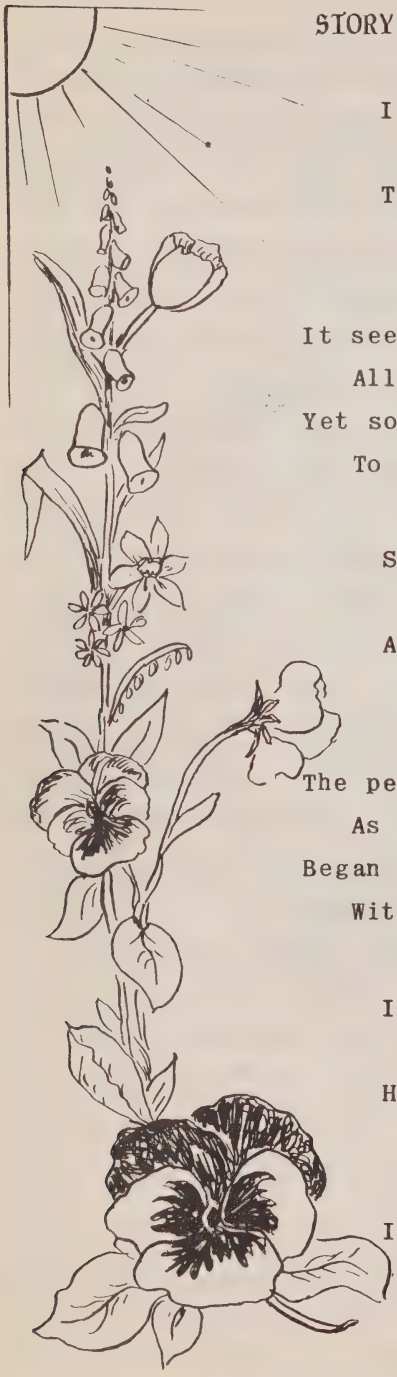

STORY OF THE PANSIES

I think of God as Gardener
Working in His Paradise,
Thinking of new beauty
For the pleasure of man's eyes—

It seemed His hands had fashioned
All sorts of flower-grace,
Yet something seemed lacking
To brighten each small space—

So He gathered up some petals
Lying loosely on the ground,
And putting them together
Lo, a strange new flower He found.

The petals in His fingers,
As He put each one in place,
Began to form a flower
With a winsome little face.

It smiled right up into His eyes
With such modesty and grace,
He gathered up more petals
And made another face.

It grew upon His fancy,
Giving each flower a different
face,

So He worked with busy fingers
Adding color and more grace,

Until suddenly He paused,
For in His preoccupation
He had overlooked one blossom,
A new note in syncopation—

It was jet black, soft as velvet,
But it did not wear a smile,
And He wondered what had happened,
Pondering how He could beguile

This strange one into smiling,
So He placed it in between
The yellow and the white one
Where it seemed to catch the sheen

Of their smile and pleasant welcome
As one with whom to share
The joy of love and friendship,
All created by God's care—

So it is we mold and fashion,
As did God in heaven above,
All earth's people round about us
With the wisdom of our love.

-- Ae'lis Churchill Chaphe.

oooOooo

FRIENDSHIP and LOVE

By Harry Halsey Starrett

Friendship is a manifestation of Brotherhood as Brotherhood is a manifestation of Love—so Friendship is Love.

We can fathom the depth of the ocean but we cannot fathom the depth of Friendship—for Friendship is rooted in the Soul and who can measure the Soul?

Friendship always knows its place—it never intrudes, yet it stands ever ready to heed every call from a fellow-creature in need. Friendship is Divinity in man; it is love in action.

Friendship is the tie which binds kindred souls into one, sublime Fellowship, reflecting the great fundamental Truth upon which all true religions are established—the Fatherhood of God and the Brotherhood of man.

Love is the Divine essence out of which all things were made; Love is the motivating power of the world, the only power which can and will bring man out of illusion into the glorious fullness of life!

Through the alchemy of Divine Love, hate is transmuted into Love; vindictiveness is transmuted into forgiveness; enmity is transmuted into Friendship.

Friendship is "A Pearl of great price" —Let us use it richly!

* * *

"KINSHIP AND FRIENDSHIP"

A SONNET

Kinship and Friendship both heavenly ties,
That mortal souls together firmly bind
With reason, yet not creatures of the mind,
Their origin not earthly — in the skies.
Proud-pinioned over time and space, love flies.
They help mortals, God's treasure-trove to find
On pilgrim ways, that ever twist and wind,
Encircled by a love that never dies!
When He appeared on earth, both kin and friend,
Bone of our bone and flesh of our flesh and yet
Th' Eternal Son of God, mighty and high,
As life's mysterious tangled ways unwend—
Creator of our souls will ne'er forget
His own, for His true love can never die!

--William Hiram Foulkes.

WORLD RELIGIONS

In the early days of Fellowship in Prayer, a series of articles on the World's Religions appeared in each issue of the publication. These articles were received with great interest, and we have been requested to repeat the series.

Fellowship in Prayer becomes remiss when it fails to keep before its readers the full intent and purpose of the organization; namely,

"To promote the practice of prayer among ALL religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

Prayers of any language, any faith are prompted by the same human emotions, needs and the search for Truth, and eventually all reach the One God.

Since all nations and races are being brought into close proximity by new and improved means of transportation, it becomes necessary that all of us, regardless of our own specific faith, seek every opportunity to understand fully and appreciate the principles of other beliefs. In so doing, a deeper love and stronger friendship will develop for our fellow men.

Fellowship in Prayer is indeed grateful to Dr. Kenneth Ch'en for his enlightening article on Buddha's twenty-sixth century anniversary, appearing on pages 16 — 20 of this issue.

Dr. Ch'en is a Christian, a native Hawaiian, born of Chinese parents, and is connected with the Department of Far Eastern Languages of Harvard University.

Buddhism is an important world religion today as out of three hundred fifty million Buddhists in the world, seventy thousand are in the United States of America. The majority are in China, Japan, Ceylon, India, Indo-China, while large numbers are in Burma, Korea, Tibet, Siberia and Siam.

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BUDDHISM

By Dr. Kenneth Ch'en

In May of this year, Buddhists of the world congregated in India to celebrate the 2500th anniversary of the birth of Sakyamuni also called the Buddha, the founder of their religion. The term Buddha, by the way, means the enlightened one. That this religion, Buddhism, bequeathed by the Indian prince, is still an active and powerful force in the world today is attested by the fact that it is the dominant faith in Japan, Ceylon, Burma, Siam, Vietnam, Cambodia, Kingdom of the Laos, and Tibet. Since it has and still is exerting a tremendous influence on the daily lives of such a large segment of mankind, it might be well for Christians and followers of other faiths to become a little better acquainted with the ideals that were taught by the Buddha. In this short essay, I shall confine myself to just a few of the ideals that shape the lives and conduct of the Buddhist. You will notice that these ideals which I say are Buddhistic are also found in Christianity as well as in other religions, which goes to show that diverse religions have many points in common. Wherever and whenever man starts to think seriously about life on this earth and what it means, about his relation to his fellow men and to the universe around him, he begins to grope around for some higher power or some greater individual for guidance, to help him realize more fully his mission on earth, to help him lead more meaningful lives not only for himself but also for his fellow men. In the West the crowning achievement of this quest was the discovery of a supreme God, father of all mankind, who gave his son Jesus to mankind as an example of how man should conduct his life. A great deal of attention was placed on theological problems, the nature of this supreme God, and His relation to Jesus, the position of Mother Mary, virgin birth, sin, etc. In Buddhism on the other hand, the emphasis was on an arduous regimen of physical and mental discipline centered around the individual and his relation to his fellow men. Speculation about the creation of the universe or the nature of the supreme creator, or whether or not the saint exists after death, was discouraged by the Buddha on the ground that this

would lead us nowhere and was not conducive to the religious life.

The first ideal I would like to stress is tolerance. The Buddha did not claim that his religion was the only true and absolute religion, that all others were false and superstitious. Rather the true Buddhist would say that all religions are but different paths leading to the same goal. One should, therefore, not persecute any person or people just because they happen to follow a faith different from one's own. There are in the Buddhist canon many passages breathing this spirit of tolerance. "If others speak against me, or my religion, or my order, there is no reason why one should be angry, discontented, or displeased with them. If he is so, he will not only bring himself into the danger of spiritual loss, but will not be able to judge whether what they say is correct or not." On another occasion, when the Buddha in begging for alms was repulsed by a householder, he said, "O friend, if a householder sets food before a beggar, and the beggar refuses the food, to whom does the food belong?" The man replied, "To the householder, of course." Upon this the Buddha answered, "Then if I refuse to accept your abuse and ill-will, it returns to you, does it not? But I must go away the poorer because I have lost a friend." On another occasion, he admonished a man denouncing another creed, saying that abusing another faith was like a man spitting at heaven; the spittle does not soil the heaven, but comes back and defiles his own person. It was this tolerance that enabled Buddhism to adjust and adapt itself to different conditions in different countries, and thus win converts to the faith. There was no idea of exclusiveness in it; it felt that it had a place for all ideas and all practices, which is the reason why one aspect of the religion is called the great vehicle carrying all to salvation.

Another ideal which Buddhism emphasizes is the universality of life. This has two aspects. One is the universality of the human experience. We are taught that at all times and in all places, human beings experience the same feelings, the same sufferings, the same desires. This is one of the reasons why Buddhism is a universal religion and not confined to one race or one country. An example of this spirit of universality is found in the

following parable, for the Buddha, like Christ, often resorted to parables to carry his message across to his audience. A woman named Gotami whose child had just died, came up to the Buddha, tears streaming from her eyes, begging the Buddha to restore the child back to life. The Buddha consented but on condition that she get a mustard seed from a family which had not suffered the grief of having some one pass away. Gotami made her rounds of the village and in every family she went to, she learned that it had experienced sorrow at one time or another. Finally it dawned upon Gotami that sorrow was one of the universal experiences of mankind, and having learned this lesson, she returned to the Buddha serene and composed. The Buddha told her that this was not the only time she had cried over the loss of a child, that she had done so for countless lives in the past. Verily, he said, the tears she had shed in the past were even greater in volume than the waters in the ocean, for there is a limit to the latter, but none to the former. Probably one of the most interesting evidences of this universality of human experience is to be found in the number of fables common to the great literature of the world. The story of Gotami has been found in Greek, Arabic, and Persian versions. Then there is the story of the woman whose husband, son, and brother were to be executed for some crime. When she was offered the choice of life for one of these three by the king, she chose to save the life of her brother. The king naturally asked her why she made such a choice, whereupon she replied that since she was young, she could remarry and beget a son, but she could never have a brother again as her parents had died. Now this anecdote, found in Indian litature, is also found in the writings of Herodotus and Sophocles, where the same circumstance, same choice, and same reason were given.

This ideal of the universality of life has another aspect; it embraces not only human beings, but also all living creatures. This means that in this world human beings are not the only elements; other forms of life are equally important in the scale of life. This idea is derived from the Buddhist conception of the circle of existence, according to which a living being may be reborn in any one of the five modes of existence, a deity, man,

animal, hungry ghost, and denizen of hell. As a consequence of this, the Buddhist holds that all forms of life are important, and this has led to the fundamental Buddhist rule that no one should take the life of another living creature. This is indeed an ideal which not many religions have attained. We have a tendency to glorify man, to hold that all other creatures on earth were created to serve man and his needs; consequently we kill a cow, a hog, or a chicken, to be served as food on the table and think nothing of the matter. At times, we even engaged in the wholesale slaughter of fellow men. Such ideas and practices are of course foreign to the Buddhist tradition. This Buddhist ideal that all life is one stems from a fundamental Buddhist belief, that all living beings possess the Buddha nature, that is to say, all living creatures, even the lowliest ant, possess the potentiality of attaining Buddhahood or salvation. Such a view naturally places an increased value and dignity on every living creature.

Closely allied to the previous one is the ideal of compassion. If one feels that all life is one, then one would naturally develop the feeling of compassion for all creatures, especially for those who are suffering or are in less fortunate circumstances. The Buddhist symbol of this spirit of compassion is the bodhisattva, the being who is already qualified to enter nirvana but who delays this final step until he has saved all creatures from the ocean of misery. In order to carry out his mission, the bodhisattva assumed any form, undertakes any deed, goes everywhere, even to the deepest hell. In China and Japan, the bodhisattva often is endowed with a thousand hands and a thousand eyes, so that he can see and help more people simultaneously. This feeling of compassion extends not only to fellow men but to other living creatures; hence it reinforces the injunction against killing. It is also the motive that has sent forth Buddhist missionaries to preach the law to other peoples. Perhaps the best example of this compassion among Buddhist monks is to be found in Purna, one of the disciples of the master. After his conversion, Purna asked to be sent to some border tribes to preach to them. The master warned him that these people were violent, cruel, fierce, and abusive. If they reviled and abused him, what would he do? Purna replied that he

would consider these people good and kind in that they merely abused and reviled him, and did not strike him with hands and sticks. But what if they struck him, asked the Buddha. In which case, Purna said, he would still consider them good and kind in that they merely struck him with their hands and sticks, and not with knives and swords. But if they did strike with knives, then what would he think. Purna again replied that he would still consider them good and kind, in that they did not deprive him of his life. When the Buddha asked how he would think if they actually deprived him of his life, Purna answered that he would be thankful to them for having freed him from this foul body so full of impurities. Upon hearing this the Buddha congratulated him on his attitude, and bade him go forth to preach.

This ideal of compassion and non-killing had far-reaching effects in the history of Asia. There are several examples of warlike peoples in Asia who, having embraced Buddhism, succumbed to its pacifistic teachings. Probably the outstanding example is the Mongols. The Mongols were one of the most fierce and cruel and warlike tribes that swept over Asia and Eastern Europe during the Middle Ages. Yet after they fell under the influence of Buddhism, they shed their warlike habits within the matter of generations.

It is now over two millenniums since the Buddha passed into nirvana, but his teachings still live in the hearts of millions of followers not only in Asia but also in Europe and America. They see in him one of those rare spirits whose spiritual profundity, moral strength, and intellectual reserve help men to realize their own divinity and to make the religious life one of adventure and attraction. The entire world is indeed richer for his appearance on earth.

oooOooo

In every race, in every creed,
It matters not how far apart,
The language of a loving deed
Is understood by every heart.

--Josephine Robinson.
(Sent by Dr. W. J. Thompson).

oooOooo

LIFE'S REAL MEANING

When men, who long for life's real meaning, hold
Communion with the heart of God,
Each man, in his own native tongue, is told
A secret God wants blazed abroad.

God utters words the Hebrew prophets use;
He answers when the Buddhist seeks;
As Om, he whispers while the Hindus muse;
As Allah, God to Islam speaks.

It seems there is no language anywhere
Which God, our Father, does not know
As he imparts to seekers everywhere
The key to problems here below.

And vividly has he revealed life's aim,
Its deep, subliminal desire,
In One, the living Word, in whom it came
In ruling passion, lit with fire!

So listen, soul, to your linguistic Friend!
Whate'er your dialect or creed,
He tells in parlance you can comprehend
The answer to man's urgent need!

The truth which he makes known in varied form,
If lived by every sect and school,
Would soon this mad and muddled world transform!
So practice it, - the Golden Rule!

--Ralph S. Thorn.

oooOooo

PRAYER:

"Dear Lord, grant us the grace to act toward our fellow men in the true spirit of friendship, neither using them for our own selfish purposes nor neglecting them. May we ever keep in mind the conduct of the greatest Friend of all, and pattern our lives accordingly. Amen."

Love Purifies

Love purifies my mind so that my thoughts
Bring glory to God.

Love gives vision to my eyes
That they may discern spiritual truths.

The love of God makes my ears sensitive
To the heavenly harmonies.

God's love anoints my lips
That they may speak words of healing.

God's love enlarges my heart
And gives it sympathy and understanding.

God's love sanctifies the work of my hands
And guides my feet surely

That their prints may lead others
In the Way Everlasting.

-- Mildred Long.

* * *

APPRECIATION

To our deep gratitude for the loyal support of our Contributing Editors, we add sincere appreciation for the following contributions to this issue—

BECAUSE I LOVE GOD	From "New Hymns of Praise" *By Thomas Tiplady.*
LOVE	*By Sara Robbins.*
PRAYER IS A FORCE	*By Alex Carrel* (Sent by Mary Vincent)
FRIENDSHIP	*(Sent by Mrs. F. W. Lovejoy).*
STORY OF THE PANSIES	*By Ae'lis Churchill Chaphe.*
KINSHIP AND FRIENDSHIP	*By William Hiram Foulkes.*
BUDDHISM	*By Dr. Kenneth Ch'en.*
LOVE PURIFIES	*By Mildred Long.*
Center page vignettes	*By La Verne Moritz.*

oooOooo

NOTICES and COMMENTS

A NEW CONTRIBUTING EDITOR. It gives us pleasure to be able to add the name of Carl E. Holmes to our list of contributing editors. Mr. Holmes is familiar to many of you as, for the past year, he has been interested in Fellowship in Prayer and has contributed a number of articles. The June issue carried his message, "Teach Us To Pray And Mean What We Say." Mr. Holmes has an enviable record of having served in numerous administrative capacities in various religious and civic organizations, at the same time carrying on a full business career. We heartily welcome him to our Fellowship.

MRS. FLORENCE E. WILCOX. We have just received word of the death of our Advisor, Mrs. Florence E. Wilcox. She had been inactive for some time, but Fellowship in Prayer continues to be grateful for her generous co-operation in the days when she was able. We join in sympathy for her family and all who called her friend.

PROF. A.E.JOHNSON. We miss the inspiring messages from our Vice President, Prof. A. E. Johnson, who is now in England. We look forward to his return and to his beautiful, thoughtful, prayerful poems for FELLOWSHIP IN PRAYER.

"WORLD RELIGIONS AND THE HOPE FOR PEACE." This book, by David Rhys Williams, has been added to our library as a gift from Miss Mary Vincent. It is an earnest study, admirably presented with information and opinion of value to everyone. We are, indeed, grateful to Miss Vincent for this gift.

UNION FOR THE STUDY OF THE GREAT RELIGIONS. It is with deep appreciation that we acknowledge the kind expression of sympathy and the recognition given in the Union for the Study of the Great Religions' News Letter, June, 1956, upon the death of Carl A. Evans, our Founder and Executive Secretary.

FELLOWSHIP IN PRAYER is steadily growing—since last reported 54 NEW subscriptions have come in. The publication is bimonthly and the annual subscription rate is $2.00. We are grateful for the genuine and increased interest of our supporters. May we keep in mind—

E very
V oice
A dds
N ew
S trength!

* * *

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oooOooo

God's Will For You and Me

Just to be tender, just to be true,
Just to be glad the whole day through,
Just to be merciful, just to be mild,
Just to be trustful as a child.

Just to be gentle and kind and sweet,
Just to be helpful with willing feet,
Just to be cheery when things go wrong,
Just to drive sadness away with a song.

Whether the hour is dark or bright,
Just to be loyal to God and right,
Just to believe that God knows best,
Just in His promise ever to rest;

Just to let love be our daily key,
That is God's will for you and me.

-- *Anon.*

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Fellowship in Prayer
22 East 29th Street
New York 16, N. Y.

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